A

Funeral Sermon,

PREACHED

Upon the Death of the Reverend and Excellent Divine

Dr. *Thomas Manton*,

Who deceas'd *Octob.* 18. 1677.

By *William Bates*, D. D.

To which is now added,

The Last Publick Sermon Dr. MANTON preached.

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The Bookſeller to the READER.

INtending to reprint this Funeral Sermon, it was judg'd convenient to annex to it, a Sermon of Doctor Thomas Mantons, *ſuitable to the Subject that was treated on, and being the laſt he publickly preached.*

This will ſhortly be followed with a Volumn of the Doctor's Sermons now in the Preſs.

1 Theſſ.

1 *Thess.* 4. 17. the last clause.

---And so shall we ever be with the Lord.

THE Words are a Consolation, brought by the Apostle from the *third Heaven*, where he was by extraordinary Privi-ledge rais'd, and saw and understood how great an Happiness it is to be with Christ. And they are addrest to Be-lievers, to moderate and allay their sor-rows for the death of those Saints, who by their conjunction in Blood or Friend-ship were most dear to them. Thus he speaks in the 13th Verse, *I would not have you be ignorant, Brethren, concerning them which are asleep, that ye sorrow not as others which have no hope.* The Hea-thens, that were strangers to a future state, and thought that after a short course through the World, Mankind would be lost for ever in the Dead-

Sea, might with ſome pretence abandon themſelves to the extremity of their Paſſions. But Chriſtians, to *whom Life and Immortality are reveal'd by the Goſpel; who believe, that as Jeſus died and roſe again; ſo all that ſleep in Jeſus, that perſevere* in Faith and Holineſs to the end, *God will bring with him*, are forbid upon the moſt weighty Reaſons, to indulge their Grief in exceſs. The Union between Chriſt and Believers is inviolable; and from thence it follows, they ſhall be partakers with him in his Glory. The Soul immediately after Death *ſhall be with Chriſt*. Whiles the Body repoſes in the Grave, 'tis in his Preſence who is Life and Light, and has a vital joyful Reſt in Communion with him. And in the appointed Time the Bodies of the Saints, thoſe happy Spoils, ſhall be reſcued from the dark Priſon of the Grave, and be ſharers with their Souls in immortal Glory.

This conſummate Happineſs of the Saints, the Apoſtle aſſures from the higheſt Authority, *the Word of the Lord*; and

and deſcribes his glorious Appearance, ſo as to make the ſtrongeſt Impreſſion on our Minds. *For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of an Arch-Angel, and with the Trump of God; and the Dead in Chriſt ſhall riſe firſt. Then we which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air; and ſo ſhall we ever be with the Lord.* Then Death, the laſt Enemy, ſo fearful and feared by Men, ſhall be deſtroyed. And the Captive Prince of the World, with all the powers of Darkneſs, and all other Rebellious Sinners that obſtinately joyn'd with him, ſhall be brought in Chains before his dreadful Tribunal: and after the great Act of the Univerſal Judgment ſhall be compleated, then all the Saints ſhall make their triumphant Entry with the Captain of their Salvation, into his Kingdom, and *ſhall ever be with the Lord.*

The general Propoſition from the Words is this; *The Saints after the Re-*

ſurrection ſhall be Compleatly and Eternally happy in the Preſence of Chriſt.

To make this ſupernatural Bleſſedneſs more eaſie and intelligible to us, the Scripture deſcribes it by ſenſible Repreſentations. For whilſt the Soul is cloath'd with Fleſh, Fancy has ſuch a dominion, that we can conceive of nothing but by Compariſons and Images taken from material things. 'Tis therefore ſet forth by a Feaſt, and a *Kingdom*, to ſignifie the Joy and Glory of that State. But to prevent all groſs conceits; it tells us that the Bodies of the Saints ſhall be ſpiritual, not capable of Hunger and Thirſt, nor conſequently of any refreſhment that is cauſed by the ſatisfaction of thoſe appetites. The objects of the moſt noble ſenſes, Seeing and Hearing, the pleaſure of which is mix'd with Reaſon, and not common to the Brutes, are more frequently made uſe of to reconcile that glorious State to the proportion of our Minds. Thus ſometimes the Bleſſed are repreſented plac'd *on Thrones with Crowns on their heads*;

heads; ſometimes *cloathed in White, with Palms in their hands*; ſometimes ſinging Songs of triumph *to Him that ſits on the Throne*, and to their Saviour. But the reality of this Bleſſedneſs infinitely exceeds all thoſe faint Metaphors. Heaven is leſſened by Compariſons from earthly things. The Apoſtle who was dignifi'd with the revelation of the ſucceſſes that ſhall happen to the Church till Time ſhall be no more, tells us, *it does not appear what we ſhall be in Eternity. The things that God has prepar'd for thoſe that love him*, are far more above the higeſt aſcent of our thoughts, than the Marriage-Feaſt of a great Prince exceeds in ſplendor and magnificence the imagination of one that has always liv'd in an obſcure Village, and never ſaw any Ornaments of State, nor taſted Wine in his Life. We can think of thoſe things but according to the poverty of our Underſtandings. But ſo much we know that is able to ſweeten all the bitterneſs, and render inſipid all the ſweetneſs of this World.

This will appear by considering, that whatever is requisite to constitute the perfect Blessedness of Man, is fully enjoy'd in the Divine Presence.

1. An exemption from all evils, is the first condition of perfect Blessedness. The sentence of wise *Solon* is true in another sense than he intended,

——Dicique beatus
Ante obitum nemo, supremaq; funera debet.

No Man can be named happy whilst in this valley of Tears. But upon the entrance into Heaven, all those Evils that by their number, variety, or weight disquiet and oppress us, are at an end.

Sin, of all evils the most hateful, shall be abolish'd. And all Temptations that surround us, and endanger our Innocence, shall cease. Here the best Men lament the weakness of the flesh, and sometimes the violent Assaults of Spiritual Enemies. St. *Paul* himself breaks forth into a mournful Complaint, *O wretched man that I am! who shall deliver*

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me from this body of Death? And when harrass'd with the buffetings of Satan, renews his most earnest Addresses to God to be freed from them. Here our Purity is not absolute, we must be always cleansing our selves from the relicts of that deep defilement that cleaves to our nature. Here our Peace is preserv'd with the Sword in our hand, by a continual Warfare against Satan and the World. But in Heaven no ignorance darkens the Mind, no passions rebel against the sanctified Will, no inherent pollution remains. The Church is *without spot or wrinkle, or any such thing.* And all Temptations *that war against the Soul,* shall then cease. The Tempter was cast out of Heaven, and none of his poison'd Arrows can reach that Purified Company. *Glorious Liberty!* here ardently desir'd, but fully enjoy'd by the Sons of God above.

And as Sin, so all the penal consequences of it are quite taken away. The present Life is an incurable Disease, and sometimes attended with that

ſharp ſenſe that Death is deſir'd as a Remedy, and accepted as a Benefit. And though the Saints have reviving Cordials, yet their joys are mixt with ſorrows, nay, cauſed by ſorrows. The tears of Repentance are their ſweeteſt refreſhment. Here the *living ſtones* are cut and wounded, and made fit by Sufferings for a Temple unto God in the *New Jeruſalem*. But as in the building of *Solomon's* Temple the noiſe of a hammer was not heard, for all the parts were fram'd before with that exact deſign and correſpondence, that they firmly combin'd together. They were hew'n in another place, and nothing remain'd but the putting them one upon another in the Temple; and then, as ſacred, they were inviolable. So God, *the wiſe Architect*, having prepar'd the Saints here by many cutting Afflictions, places them in the *Eternal Building*, where no voice of Sorrow is heard. Of the innumerable Company above, is there any Eye that weeps, any Breaſt that ſighs, any Tongue that complains,

complains, or appearance of Grief? The Heavenly State is called *Life*, as only worthy of that title. There is no Infirmity of Body, no Poverty, no Diſgrace, no Treachery of Friends, no Perſecution of Enemies. *There is no more Death, nor Sorrow, nor Crying, nor ſhall there be any more Pain: for former things are paſt away.* (Rev. 21. 4.) God *will wipe away all tears from the eyes of his People.* Their Salvation is compleat in all degrees. Pure Joy is the Priviledg of Heaven, unmixed Sorrows the Puniſhment of Hell.

A concurrence of all poſitive Excellencies is requiſite to Bleſſedneſs. And theſe are to be conſidered with reſpect to the entire Man.

1. The Body ſhall be awak'd out of its dead ſleep, and quickned into a glorious, immortal Life. The Soul and Body are the eſſential parts of Man; and though the inequality be great in their operations that reſpect Holineſs, yet their concourſe is neceſſary. Good Actions are deſign'd by the Counſel and

and Reſolution of the Spirit, but perform'd by the Miniſtry of the Fleſh. Every Grace expreſſes it ſelf in viſible Actions by the Body. In the ſorrows of Repentance it ſupplies Tears, in Faſtings its Appetites are reſtrain'd, in Thankſgivings the Tongue breaks forth into the joyful praiſes of God. All the victories over ſenſible pleaſure and pain are obtain'd by the Soul in conjunction with the Body. Now 'tis moſt becoming the Divine Goodneſs not to deal ſo differently, that the Soul ſhould be everlaſtingly happy, and the Body loſt in forgetfulneſs; the one glorified in Heaven, the other remain in the Duſt. From their firſt ſetting out in the World to the Grave they ran the ſame Race, and ſhall enjoy the ſame Reward. Here the Body is the Conſort of the Soul in Obedience and Sufferings, hereafter in Fruition. When the Crown of Purity, or Palm of Martyrdom ſhall be given by the great Judg in the view of all, they ſhall both partake in the honour. Of this we

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have an earneſt in the Reſurrection of Chriſt in his true Body, who *is the firſt fruits of them that ſleep*, 1 Cor. 15. *He ſhall change our vile Bodies, that they may be faſhioned like to his glorious Body, according to the working of his Power, whereby he is able to ſubdue all things to himſelf*, Phil. 3. 1. A ſubſtantial unfading Glory will ſhine in them infinitely above the periſhing Pride of this World, that is but in appearance, like the falſe Colours painted on the Feathers of a Dove by the reflection of the Light, which preſently vaniſh, when it changeth its poſture, or the Light is withdrawn. Indeed what can be more glorious than to be conform'd to the Humanity of Chriſt, the Seat of all Beauty and Perfection. This Conformity ſhall be the Work of his own Hands. And when Omnipotence interpoſes, nothing is difficult. The raiſing the Body to an unchangeable ſtate of Glory, is as eaſie to the Divine Power, as the forming it at the firſt in the Womb. As the Sun labours no more

more in the Mines in the forming Gold and Silver, the most precious and durable Metals, than in the production of a poor short-liv'd Flower.

III. The Soul shall be made perfect in all its Faculties.

1. The Understanding shall clearly see the most excellent Objects. *Now we know but in part*, 1 Cor. 13. The naked beauty of Divine Things is vail'd, and of impossible discovery. And the weakness of the Mind is not proportionable to their dazling brightness. But when that which is perfect is come, *then that which is in part shall be done away*. In that enlightned state, the glorious manifestation of the Objects shall as much exceed the clearest revealing of them here, as the Sun in its full lustre, one beam of light strain'd through a crevice in the Wall. And the Understanding shall be prepar'd to take a full view of them. Therefore the Apostle compares the several Periods of the Church, in respect of the degrees of Knowledg, to the several Ages of

of this Life. *When I was a Child, I ſpake as a Child, I underſtood as a Child, I thought as a Child: but when I became a Man, I put away childiſh things.* In Children the Organs, either from an exceſs of moiſture, or their ſmalneſs, are indiſpoſed for the vigorous exerciſe of the Mind: ſome ſtrictures of Reaſon appear, a preſaging ſign what will be, but mixt with much obſcurity. But when the Organs are come to their juſt proportion and temperament, the Soul diſplays its ſtrength and activity.

All things of a ſupernatural order ſhall then be clearly diſcovered. The contrivance of our Salvation, the ways of conducting us to Bleſſedneſs, which are Objects of a ſublime nature, will afford an exquiſite pleaſure to the Underſtanding. All the ſecrets of our Redemption ſhall be unſealed. *The great Myſtery of Godlineſs*, the Incarnation of the Eternal Son, and his according Juſtice with Mercy, ſhall then be apparent. The Divine Counſels in governing the World, are now only viſible

ſible in their wonderful effects, either of Mercy or Juſtice, and thoſe moſt dreadful; but the Reaſons of them are paſt finding out. But what our Saviour ſaid to *Peter*, *What I do thou knoweſt not now, but ſhalt know hereafter*, is applicable to theſe impenetrable diſpenſations. All the original Fountains of Wiſdom, as clear as deep, ſhall then be opened. We ſhall then ſee the beauty of Providence in diſpoſing temporal things in order to our eternal felicity. We now ſee as it were the rough part, and Knots of that curious Embroidery: but then the whole Work ſhall be unfolded, the ſweetneſs of the Colours, and proportion of the Figures appear. There we ſhall be able to expound the perplexing Riddle, *How out of the Eater came Meat, and out of the Strong came Sweetneſs. For we ſhall know as we are known.*

We ſhall ſee God. Our Saviour tells us, *This is Life Eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* The beginning and perfection

fection of our Happineſs conſiſts in this knowledg. The Deity is ſpiritual and inviſible to the Eye of the Body, infinite and incomprehenſible to the Soul. But we ſhall then ſo clearly underſtand the *Divine Perfections*, that our preſent knowledg compar'd to that, is but as the ſeeing a dark reſemblance in a Glaſs, to the clear view of a Perſon in the native beauty of his Face. God is moſt glorioufly preſent in Heaven. For according to the degrees of excellence in the Work, ſuch are the impreſſions and diſcoveries of the Vertues of the Cauſe. Now all ſenſible things in the low order of Nature, are but weak reſultances from his Perfections, in compariſon of their illuſtrious Effects in the Divine World. The Glories of the Place, and of the Inhabitants, the Angels and Saints, clearly expreſs his Majeſty, Goodneſs and Power. But in a tranſcendent manner he exhibits himſelf in the glorified Mediator. He is ſtiled *the Brightneſs of his Father's Glory, and the expreſs*

preſs Image of his Perſon; not only for his equal Perfections in reſpect of the unity of their Nature, but to ſignifie that God in the Perſon of the incarnate Mediator is ſo fully repreſented to us, that by the ſight of him we ſee God himſelf in his unchangeable Excellencies. This appears by the following words, that *having purged us from our ſins, he ſate down on the right hand of the Majeſty on high*; for they reſpect the Son of God as united to the humane Nature, in which he perform'd the Office of the Prieſthood, and took poſſeſſion of his glorious Kingdom. During his humble ſtate, the Divine Vertues, Wiſdom, Goodneſs, Holineſs, Power, were ſo viſible in his Perſon, Life, Revelations, and miraculous Works, that when *Philip* ſo long'd for the ſight of the Father as the only conſummate Bleſſedneſs, *Shew us the Father, and it ſuffices*; He told him, *He that has ſeen me, has ſeen the Father alſo.* But how brightly do they appear in his triumphant Exaltation. 'Twas his

Prayer

Prayer on Earth; *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory.* Ineſtimable Felicity! Whether we conſider him in the reſpect of an Object, that incomparably tranſcends all the created Glory of Heaven, or in the relation of our Head, on a double account; partly becauſe he was debaſed into the form of a Servant, and ſuffered all Indignities and Cruelties of Sinners for us, has received the Recompence of his Meritorious Sufferings, the triumph of his Victory, *being glorified with the Father with the Glory he had before the World was*; and partly becauſe every Member ſhall be conformed to him in his Glory; *We ſhall be like him, for we ſhall ſee him as he is.* And all Felicity and Glory is compriz'd in that Promiſe. The ſight of the Face of *Moſes* when radiant, had no transforming efficacy; for the light of it was not in him as its ſource, but by derivation. But God is Light *eſſentially*, and the ſight of his Perfections

will be productive of his *Likeneſs* in us, ſo far as it may be in a reſtrained Subject. When our Saviour was upon the *holy Mount*, and one vaniſhing Beam of Glory appear'd in his *Transfiguration*, *Peter* was ſo tranſported at the ſight, that he forgot the World and himſelf. How raviſhing then will the ſight of him be in his triumphant Majeſty, when we ſhall be transfigured our ſelves?

2. As we ſhall behold God's Face, know his moſt amiable Excellencies; ſo they ſhall love him as perfectly as they know him. To the illuſtrations of the Mind, there are correſpondent impreſſions on the Heart. In the preſent ſtate our Love is imperfect, and as Fire out of its ſphere, dies away, by our neglect to feed it with proper materials, enamouring conſiderations of God. But 'tis not ſo in Heaven: there the Divine Sun attracts every Eye with the light of its Beauty, and inflames every Heart with the heat of his Love. The continual Preſence of God

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is in different reſpects the Cauſe and Effect of our Love to him. For there is no more powerful Attractive to love him, than to ſee him; And Love keeps the Thoughts undivided from him. *God is Love*, and will kindle in us a pure Affection that Eternity ſhall never leſſen.

Our Affections that are now ſcattered on many things, wherein ſome ſmall Reflections of his Goodneſs appear, ſhall joyn in one full Current in Heaven, where *God is all in all*. We ſhall then underſtand the riches of his Love, that God who is infinitely happy in himſelf, ſhould make Man for ſuch a Glory, and ſuch a Glory for Man. And that when for his Rebellion he was juſtly expell'd from Paradiſe, and under a ſentence of Eternal Death, God ſhould pleaſe to reſtore him to his Favour, and to give him a better ſtate than was forfeited. We ſhall then underſtand our infinite Obligations to the Son of God, who deſcended from the Heaven of Heavens to our Earth;

and which is more, from the Majesty wherein he there reign'd, from the Glory wherein he was visible to the Angelical Minds, and became Man for Men, Redemption for the Lost, to purchase Immortal Life for those who were dead to that blessed Life. In short, then God will express his Love to us in the highest degrees that a finite Creature is capable to receive from Love it self, and we shall love him with all the strength of our glorified Powers.

3. Compleat satisfaction flows from union with God by Knowledg and Love. *In his Presence is fulness of Joy, at his Right-hand are Pleasures for ever.* The Causes and Excellencies of the Heavenly Life are in those words expresst. The Causes are the influxive Presence of God, the revelation of his attractive Perfections, the beholding his Face, the declaration of his peculiar Favour. This our blessed Lord himself had a respect to, as the compleat Reward of his Sufferings: *Thou shalt make me full of Joy with thy Countenance.*

And

And his *Right-hand*, his Bounty, that dispenses, and Power that secures that Felicity. The Excellencies of this State are fulness of Joy, and that without diminution, or end.

When the Soul opens its eyes to the clear discoveries of the first Truth, and its breast to the dear and intimate imbraces of the Supream Good, beyond which nothing remains to be known, nothing to be enjoy'd, what a deluge of the purest Pleasures will overflow it? We cannot ascend in our thoughts so high, as to conceive the excess of Joy that attends those operations of the glorified Soul upon its proper Object. But something we may conjecture.

(1.) Those who are possest with a noble Passion for Knowledg, how do they despise all lower Pleasures in comparison of it? How do they forget themselves, neglect the Body, and retire into the Mind, the highest part of Man, and neerest to God? The bare

apprehenſion of ſuch things that by their internal nature have no attractive influence upon the Affections, is pleaſant to the Underſtanding. As the appearance of Light, though not attended with any other viſible Beauties, refreſhes the Eye after long darkneſs: ſo the clear diſcovery of Truths, how abſtract ſo-ever, that were before unknown, is grateful to the intellective Faculty. Thus ſome have been ſtrangely tranſported with the pleaſures of a Mathematical Demonſtration, when the Evidence, not the Importance of the Thing was ſo raviſhing: for what is more dry and barren of delight than the ſpeculation of Figures and Numbers? *Solon* when near his end, and ſome of his Friends that viſited him were ſpeaking ſoftly of a Point of Philoſophy, by a ſound of Wiſdom was awaken'd from the ſleep of Death that was juſt ſeizing on him, and opening his Eyes, and raiſing his Head to give attention; being ask'd the reaſon

reaſon of it? Anſwered, *That when* * *I underſtand what you are diſcourſing of, I may die.* Such was his delight in Knowledg, that a little of it made his Agony inſenſible. But here are many Imperfections that leſſen this intellectual Pleaſure, which ſhall ceaſe in Heaven. Here the acquiſition of Knowledg is often with the expence of Health: the flower of the Spirits, neceſſary for Natural Operations, is waſted by intenſe thoughts. How often are the Learned ſickly? As the Flint when 'tis ſtruck, gives not a ſpark without conſuming it ſelf; So Knowledg is obtain'd by Studies that waſte our faint ſenſitive Faculties. But then our Knowledg ſhall be a free emanation from the Spring of Truth, without our labour and pains. Here we learn by circuit, and diſcern by comparing things; our Ignorance is diſpell'd by a gradual ſucceſſion of Light: But then Univerſal Knowledg ſhall be infuſed in

* *Ut cum iſtud quicquid eſt de quo diſputatur percepero, moriar.* Val. Max.

a moment. Here after all our labour and toyl, how little Knowledg do we gain? Every Queſtion is a Labyrinth, out of which the nimbleſt and moſt ſearching Minds cannot extricate themſelves. How many ſpecious Errors impoſe upon our Underſtandings? We look on things by falſe Lights, through deceiving Spectacles: But then our Knowledg ſhall be certain and compleat. There is no forbidden Tree in the Celeſtial Paradiſe, as no inordinate Affection. But ſuppoſe that all things in the compaſs of the World were known, yet ſtill there would be emptineſs and anguiſh in the Mind: for the moſt comprehenſive knowledg of things that are inſufficient to make us happy, cannot afford true Satisfaction. But then we ſhall ſee God in all his Excellencies, the ſupream Object and End, the only Felicity of the Soul. How will the ſight of his Glory perſonally ſhining in our Redeemer, in the firſt moment quench our extream thirſt, and fill us with joy and admiration? 'Tis

not

not as the naked conception of Treaſures, that only makes rich in *ideas*, but that Divine ſight gives a real Intereſt in him. The Angels are ſo raviſh'd with the Beauties and Wonders of his Face, that they never divert a moment from the contemplation of it.

2. The pure Love of the Saints to God is then fully ſatisfied. Love conſidered as an affection of Friendſhip, is always attended with two deſires; to be aſſured of Reciprocal Love, and to enjoy the Converſation of the Perſon beloved, the teſtimony of his eſteem and good-will. This kind of * Affection ſeems to be inconſiſtent with that infinite diſtance that is between God and the Creature. But though 'tis diſproportionable to the Divine Majeſty, 'tis proportionable to his Goodneſs. Accordingly our Saviour Promiſes, *He that loves me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf unto him.* And to confirm our belief of this aſtoniſhing Condeſcention,

* *Ariſtot.*

ſcention, repeats it, *If a Man love me, my Father will love him, and we will come to him, and make our abode with him.* In the preſent ſtate, the ſigns of God's ſpecial favour are exhibited to his Friends. Now he beſtows on them the Honour of being his Sons, the Graces and Comforts of his Spirit, the precious Earneſts of his Love, and *Seal of their Redemption.* But in eminency of degrees, the effects of his Love are incomparably more glorious in Heaven. Here the Saints are Adopted, there Crown'd. There he opens all the bright Treaſures of his Wiſdom, the Riches of his Goodneſs, the Beauties of his Holineſs, the Glories of his Power, and by the intimate application of his Preſence, makes his Love moſt ſenſible to them. O the mutual delights between God and glorified Souls! God looks on them with an engaged Eye, as his own by many dear Titles, and is well-pleaſed in his own Goodneſs to them, and raviſh'd with the reflex of his own Excellencies ſhining

ing in them. *As the Bridegroom rejoyces over the Bride,* ('tis the Language of Divine Love) *so their God rejoyces over them.* And what a bleſſed Reſt do they find in the compleat fruition of their Beloved? All their deſires quietly expire in his Boſom. What Triumphs of Joy follow? Can we frame a fuller Conception of Happineſs, than to be perfectly loved by infinite Goodneſs, and perfectly to love him?

3. The ſupreme Joy of the Saints is for the Felicity and Glory of God himſelf. For as the Holy Soul feels no more powerful motive to love God, than becauſe he is moſt worthy of it, as he is God, a Being of infinite Excellencies, and therefore to be loved above the deareſt Perſons and Things, even it ſelf; ſo the higheſt Joy it partakes of is from this conſideration, That God is infinitely bleſſed and glorious. For in this the ſupream deſire of Love is accompliſh'd, that the moſt beloved Object is perfectly honour'd and pleaſed. In Heaven the Love of the Saints to God

God is in its highest Perfection; and they see his Glory in the most perfect manner, which causes a transcendent Joy to them. And this is one reason why the Saints, though shining with unequal degrees of Glory, are equally content. For their most ardent Love being set on *God*, that he is pleas'd to glorifie himself by such various communications of his Goodness, is full satisfaction to their desires. Besides, in those different degrees of Glory, every one is so content with his own, * that there is no possible desire of being but what he is.

* *Sic itaque habebit donum aliud alio minus, ut hic quoque donum habeat ne velit amplius.* Aug.

4. The full joy of Heaven shall continue without diminution, or end.

First, The number of Possessors cannot lessen it. The Divine Presence is an unwasted Spring of Pleasure equally full and open to all, and abundantly sufficient to satisfy the immensity of their desires. Envy reigns in this World, because earthly things are so imperfect in

in their Nature, and so peculiar in their Possession, that they cannot suffice, nor be enjoyed by all. But in Heaven none is touch'd with that low base passion: for God contains all that is precious & desirable in the highest Degrees of Perfection, and all partake of the influence of his Universal Goodness without intercepting one another. In the Kingdom above there is no cause for the Elder Brother to repine at the Father's Bounty to the Younger, nor for the Younger to supplant the Elder, to obtain the Birth-right. The Heirs of God are all rais'd to Sovereign Glory. Every one enjoys him as entirely and fully, as if solely his felicity. God is a *Good* as *indivisible* as *infinite*, and not diminish'd by the most liberal communications of Himself. We may illustrate this by comparing the Price of our Redemption, and the Reward. The Death of Christ is an universal benefit to all the Saints, yet 'tis so applied to every Believer for his perfect Redemption, as if our Saviour in all his

his Agonies and Sufferings had no other in his Eye and Heart; as if all his Prayers, his Tears, his Blood were offer'd up to his Father only for that Person. The common respect of it the Apostle declares in those admirable words, that signifie such an excess of God's Love to us, *He that spared not his own Son, but deliver'd him up for us all, how shall he not with him also freely give us all things?* But to imagine that * the propriety of every Believer is thereby prejudiced, is not only false, but extreamly injurious to the Merit and Dignity, and to the infinite Love of Christ. Therefore the same Apostle tells us, *The Life which I now live in the flesh, I live by the Faith of the Son of God; who loved me, and gave himself for me:* as if he were the sole Object of Christ's Love, the End and

* *Et totum se dedit universis, & totum singulis. Ac per hoc quæcunque passione sua Salvator præstitit, sicut totum ei debent universi, sic singuli; nisi quod prope hoc plus singuli quam universi, quod totum acceperunt singuli quantum universi.* Salvian.

and Reward of his Sufferings. And this appropriating of it to himſelf, is no prejudice to the rights of all others. St. *John* deſcribes himſelf by that truly glorious Title, *The Diſciple whom Jeſus loved.* Could he ſpeak this of himſelf without the injury and indignation of the other Diſciples? Certainly he might. For if we conſider that incomprehenſible Love of Chriſt, expreſt to them all at his laſt Supper, after *Judas* was gone forth; *As the Father hath loved me, ſo have I loved you.* We may eaſily underſtand, that every one of them might juſtly believe that he was ſingularly beloved of Chriſt. They were all received in the Heart, though (with *John*) they did not all lean on the Breaſt of their Divine Maſter. Thus in Heaven God is the Univerſal Treaſure of all the Saints, and the peculiar Portion of every one. * As by his Eſſence he equally fills

* *Si audiat multitudo ſilens, non inter ſe particulatim communicant ſonos, tanquam cibos: ſed omne quod ſonat, & omnibus totum eſt, & ſingulis totum.* Auguſt. in Epiſt. ad Volufan.

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the whole World, and every part of it; and by his Providence equally regards all and every particular Creature; ſo in Heaven he diſpenſes the Riches of his Love to all, that they cannot deſire more, if every one of them were (if I may ſo expreſs it) the only begotten of *the only begotten himſelf*, the ſole Heir of all the Merits of his Son. Every Saint may with the inflamed Spouſe break forth in that Triumph of Love; *My Beloved is mine, and I am his.* Nay, the great number of the glorifi'd Saints is ſo far from leſſening their Joy, that it unſpeakably encreaſes it. *The innumerable Company of Angels, and the General Aſſembly of the Church of the Firſt-born*, next to the happineſs of enjoying God, are a chief part of Heaven. An unfeigned ardent Affection unites that pure Society. Our Love is now kindled either from a relation in Nature, or ſome viſible Excellencies that render a Perſon worthy of our choice and friendſhip: but in Heaven the Reaſons are greater, and the degrees of Love incom-

incomparably more fervent. All Carnal Alliances and Respects cease in that Supernatural State. The Apostle tells us, *If I have known Christ after the flesh, I know him so no more.* By the Resurrection and Ascension of Christ he was transported into another World, and had communion with him as an Heavenly King, without low regards to the temporal priviledge of conversing with him on Earth. The Spiritual relation is more near and permanent than the strictest band of Nature. The Saints have all relation to the same Heavenly Father, and to *Jesus Christ* the Prince of Peace, and Head of that happy Fraternity. The principal motive of Love here, is for the inherent Excellencies of a Person. Wisdom, Goodness, Holiness, are mighty Attractives, and produce a more worthy Affection, a more intimate Confederacy of Souls, than propinquity in Nature. *David* declares that *all his delight was in the Excellent.* But there are allays of this Noble Love here. For,

1. There are reliques of Frailty in

the best Men on Earth, some Blemishes that render them less amiable when discovered. Here their Graces are mixt Infirmities, and but ascending to Glory. Accordingly our Love to them must be regular, and serene; not clouded with Error, mistaking defects for amiable qualities. But in Heaven the Image of God is compleat, by the union of all the glorious Vertues requisit to its perfection. Every Saint there exactly agrees with the first *Exemplar*, is transformed according to the primitive beauty of Holiness. No *spot or wrinkle remains*, or any such thing, that may cast the least aspect of deformity upon them.

2. In the present state, the least part of the Saints worth is visible. As the Earth is fruitful in Plants and Flowers, but its Riches are in the Mines of precious Metals, the veins of Marble hidden in its bosom. True Grace appears in sensible Actions, *but its Glory is within.* The sincerity of Aims, the purity of Affections, the impresses of the Spirit on the Heart, the interiour Beautie

of Holiness, are only seen by God. Besides, such is the humility of eminent Saints, that the more they abound in Spiritual Treasures, the less they shew. As the Heavenly Bodies when in nearest conjunction with the Sun, and fullest of light, make the least appearance to our sight. But all their Excellencies shall then be in view. *The Glory of God shall be revealed in them.* And how attractive is the Divine Likeness to an holy Eye? How will it ravish the Saints to behold an immortal Loveliness shining in one another? Their Love is mutual and reflexive, proportionable to the Cause of it. An equal constant Flame is preserv'd by pure materials. Every one is perfectly amiable, and perfectly enamour'd with all. Now can we frame a fuller Conception of Happiness, than such a State of Love, wherein whatever is pleasant in Friendship is in perfection, and whatever is distastful by Mens folly and weakness is aboliſh'd. The Psalmist breaks out in a Rapture, *Behold how good and pleasant it is for Brethren to dwell together in Unity!*

ty! Love is the Beauty and Strength of Societies, the Pleaſure of Life. How excellent is the Joy of the Bleſſed, when the Prayer of Chriſt ſhall be accompliſh'd, that they all may be *one! As thou, Father, art in me, and I in thee, that they alſo may be one in us.* God is abſolutely One in his glorious Nature and Will, and therefore unalterably happy; And their inviolable Union in Love, is a Ray of the Eſſential Unity between the ſacred Perſons. There are no Diviſions of Heart and Tongues, as in this *Babel*, but the moſt perfect and ſweeteſt Concord, an Eternal Agreement in Tempers and Inclinations. There are no envious Compariſons; for Love that affectively tranſforms one into another, cauſes the Glory of every Saint to redound to the Joy of all. Every one takes his ſhare in the Felicity of all, and adds to it. Such is the power of that Celeſtial Fire wherein they all burn, that it melts and mixes Souls in ſuch an entire Union, that by Complacence and an intimate

mate Joy, the Bleſſedneſs of all is, as it were, proper to every one; as if every one were plac'd in the Hearts of all, and all in the Heart of every one. If in the Church of the firſt-born Chriſtians, in the earthly *Jeruſalem*, the Band of Charity was ſo ſtrict, that 'tis ſaid, the *Multitude of Believers were of one Heart, and one Soul*; How much more intimate and inſeparable is the Union of the Saints in *Jeruſalem above*, where every one loves another as himſelf?

'Tis recorded of *Alexander*, that entring with *Hepheſtion* his Favourite, into the Pavilion of *Darius*'s Mother, then his Priſoner, ſhe bowed to the Favourite, as having a greater appearance of Majeſty, thinking him to be *Alexander*; but adviſed of her Error, ſhe humbly begg'd his Pardon, to whom the generous King repli'd, *You did not err, Mother, for this is alſo Alexander.* Such was their Affection, that whoever was taken of them, the other was taken in him; the leſs aſcending in the

Non erraſti, Mater, nam hic Alexander eſt. Curt. l. 3.

greater, without degrading the greater in the leſs. This is a Copy of the holy Love of the Bleſſed; but with the ſame difference, as between the Deſcription of a Star with a Coal, and its Beauty in its proper Aſpect. And where all is Love, all is Delight. O how do they enjoy and triumph in the Happineſs of one another? With what an unimaginable tenderneſs do they embrace? What Reciprocations of Endearments are between them? O their raviſhing Converſation, and ſweet Entercourſe! for their Preſence together in Heaven is not a ſilent Show. In the Tranſfiguration, *Moſes* and *Elias* talkt with Chriſt. With what excellent Diſcourſes do they entertain one another? If *David* felt ſuch inward pleaſure from the ſence of God's favours, that he could not reſtrain the expreſſion of it, but invites the Saints, *Come and hear, all ye that fear the Lord, and I will tell you what he has done for my Soul.* Certainly in Heaven, the Bleſſed with over-flowing Affections recoun-

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the Divine Benefits, the admirable Methods, whereby the Life of Grace was begun, preserv'd and carried on in the midst of Temptations; the continual Succession of Mercies in the time of their Hopes, and the Consummation of all in the time of their Enjoyment. How joyfully do they concur in their Thanksgivings to God for the goodness of Creation, in making them reasonable Creatures, capable to know, love and enjoy Him, when they might have been of the lowest Order in the whole Sphere of Beings; for his compassionate Care and Providence over them in this World. But especially for his Sovereign Mercy in electing them to be Vessels of honour; for his powerful Grace, in rescuing them from the cruel and ignominious bondage of Sin; for his most free Love, that justified them from all their Guilt by the Death of his only Son, and glorified them with himself. They are never weary in this delightful Exercise, but continually bless him for his Mercy

that endures for ever. We may judge by the Saints here, when they are in a fit disposition to praise God, what Fervours they feel in their united Praises of him in Heaven. The Psalmist in an Extasy calls to all the parts of the World to joyn with him; *The Lord reigns, let the Heavens rejoyce, and the Earth be glad; let the Sea roar, let the Fields be joyful, and all that dwell therein.* He desires that Nature should be elevated above it self, that the dead parts be inspir'd with life, the insensible feel motions of joy, and those that want a voice, break forth in praises, to adorn the Divine Triumph. With what Life and Alacrity will the Saints in their blessed Communion celebrate the Object of their Love and Praises? The *Seraphims* about the Throne *cry'd to one another*, to express their Zeal and Joy, in celebrating his Eternal Purity and Power, and the Glory of his Goodness. Oh the unspeakable Pleasure of this Concert! when every Soul is harmonious, and contributes his Part to the full

full Musick of Heaven! O could we hear but some *Eccho* of those Songs wherewith the Heaven of Heavens resounds, some remains of those Voices wherewith the Saints above *triumph in the Praises*, in the solemn Adoration of the King of Spirits, how would it inflame our desires to be joyn'd with them? *Blessed are those that are in thy House, they always praise Thee.*

2. The fulness of Joy in Heaven is undecaying; for the causes of it are always equal. And those are the Beatifick Object reveal'd, and the uninterrupted Contemplation of it.

Whilst we are here below, the Sun of Righteousness, as to our perception and sence, has ascensions and declinations, accesses and recesses. And our Earth is not so purified, but some Vapours arise that intercept his chearfull refreshing Light. From hence there are alternate successions of Spiritual Comforts and Sorrows, of Doubts and filial Confidence in the Saints. 'Tis a rare favour of Heaven, when an humble Believer

liever in his whole course is so circumspect as not to provoke God to appear displeased against him: When a Christian (as those tutelar Angels spoken of in the Gospel) always beholds the face of his Heavenly Father, and converses with him with an holy Liberty. And what a torment the *hiding of God's face* is to a deserted Soul, only they know who feel it. External troubles are many times attended with more Consolations to the Spirit, than Afflictions to Sense; but to love God with a transcendent Affection, and to fear he is our Enemy, no punishment exceeds, or is equal to it. As his Loving-kindness in their esteem is better than Life, so his Displeasure is worse than Death. How do they wrestle with God by Prayers and Tears, and offer as it were, a holy Violence to the King of Heaven, to recover their first serenity of Mind, the lost Peace of Heart? How passionately do they cry out, with *Job*, in the Book of his Patience, (Job 29. 2, 3, 4.) *O that I were as in months past, as in the days*

days when God preserved me: when his Candle shin'd upon my Head, and when by his Light I walk'd through darkness: As I was in the days of my youth, when the Secret of God was upon my Tabernacle. And sometimes God delayes the revealing himself even to his deareſt Children; not that he does not ſee their Neceſſities, and hear their Prayers, or is ſo hard that till their Extremities he is not moved with Compaſſion, but for wiſe and holy Reaſons; Either *that they may not return to Folly*, if by any preſumptuous Sin they forfeited their Peace; or if they have been careful to pleaſe him, yet he may deprive them of Spiritual Comforts for a time, to keep them humble, and that with an obedient reſignation to his Sovereign Pleaſure they may wait for his reviving Preſence. And then Joy returns greater than before. For thus God uſually renders with intereſt what he ſuſpended only for trial. But the Saints above are for ever enlightned with the vital ſplendor and dear regards of his Countenance, al-

always enjoy his beamy ſmiles. A continual effuſion of Glory illuſtrates Heaven and all its bleſſed Inhabitants.

And their Contemplation of God is fixed. If the Object, though extraordinary glorious, were tranſient, or the Eye ſo weak that it could only ſee it but by glances, the heighth of Joy would not be perpetual. But the Mind is prepar'd with ſupernatural vigour, to ſee the brightneſs of God's Face, and by the moſt attentive application always converſes with that bleſſed Object, ſo that the Joy of Heaven is never intermitted for a moment. They always ſee, and love, and rejoyce, and praiſe him.

'Tis poſſible a carnal Suſpition may ariſe in ſome, as if the uniform perpetual Viſion of the ſame Glory might loſe its perfect delightfulneſs. For thoſe who ſeek for happineſs in the vanity of the Creatures, are always deſirous of Change, and have their Judgments ſo corrupted, that while they languiſh with a ſecret deſire after an un-

unchangeable Good, yet they conceive no Good as desirable, that is not changed.

But to correct this gross Errour of Fancy, let us a little enquire into the Causes of Dissatisfaction, that make the constant fruition of the same thing here to be tedious.

1. Sensible things are of such a limited Goodness, that not any of them can supply all our present wants, so that 'tis necessary to leave one for another. And the most of them are Remedies of our diseased Appetites, and if not temperately used, are destructive Evils. Eating and Drinking are to extinguish Hunger and Thirst, but continued beyond just measure become nauseous. Besides, the Insufficiency of their Objects, the Senses themselves cannot be satisfied all at once. The Ear cannot attend to delightful Sounds, and the Eye be intent on beautiful Colours at the same time: the Satisfaction of one Sense defeats another of enjoying its proper good; therefore the same

same Object is not constantly pleasant, but the Heart is distemper'd from as many Causes, as there are desires unaccomplish'd. Add further, all things under the Sun afford only a superficial delight, and miserably deceive the Expectations raised of them: and many times there is a mixture of some evil in them, that is more offensive than the good is delightful. The Honey is attended with a Sting, so that often those things we sigh after through vehement desire, when they are obtain'd, we sigh for grief. Now all these Causes of dissatisfaction cease in in Heaven; for * God is an infinite Good, and whatever is truly desirable and precious is in him in all degrees of Perfection. And in his Presence all the powers of the Soul are drawn out in their most pleasant exercise, and always enjoy their entire

* *Vita nos tadium tenet, timor mortis pugnat omne consilium, nec implere nos alia felicitas potest. Causa autem est, quod non pervenimus ad illud bonum immensum & insuperabile, ubi necesse est consistat animus: voluntas nostra, quia ultra summum non est locus.* Sen. ep. 74.

entire happineſs. The Fruition of him exceeds our moſt raiſed hopes, as much as he is more glorious in Himſelf than in any borrowed Repreſentations. God will be to us incomparably *above what we can ask or think.* The Compaſs of of our thoughts, the Depth of our deſires are imperfect Meaſures of his Perfections. And as he is a *Pure Good* in Himſelf, ſo he is prevalent over all Evil. 'Tis evident therefore, that nothing can allay the Joys of Saints when they are in God's preſence.

2. Novelty is not requiſite to ingratiate every Good, and make it perfectly delightful. * God is infinitely happy, to whom no Good was ever new. 'Tis indeed the Sauce that gives a delicious taſte to inferiour things. For Men reliſh only what is eminent, and the good things of this World are ſo truly mean, that they are fain to borrow a ſhew of Greatneſs by compariſon

* Εἰ ἡ φύσις ἁπλὴ εἴη ἡ αὐτὴ πρᾶξις ἡδίστη ἔσται. Διὸ ὁ Θεὸς ἀεὶ μίαν καὶ ἁπλὴν χαίρει ἡδονῆν. Ariſt. Eth. lib. 7. c. ult.

riſon with a worſe eſtate preceding. But an infinite Good produces always the ſame pure equal compleat Joy, becauſe it ariſes from its intrinſick perfection, that wants no Foil to commend it. The Pſalmiſt breaks forth, *Whom have I in Heaven but Thee?* This is no vaniſhing Rapture, but a conſtant joyful height of Affection. God the eſſential Happineſs of the Saints, is always perfectly lovely and delightful to them.

3. The glorified Saints in every period of their happy ſtate, have as lively a perception of it as in the beginning. To make this evident, we muſt conſider that the pleaſure of Novelty ſprings from a quick ſenſe of the oppoſit terms, between our condition in the want of ſome deſired Good, and after our obtaining it. Now the Mind is more intenſe on the advantage, and more ſtrongly affected at firſt. One newly freed from the torments of a ſharp Diſeaſe, feels a greater pleaſure than from a conſtant tenour of Health. Thoſe who are rais'd

rais'd from a low State to eminent Dignity, are transported with their first change; but in tract of time the remembrance of their mean condition is so weakned and spent, that 'tis like the shadow of a Dream, and proportionably their Joy is lessened. Honours, like Perfumes, by custom are less sensible to those that carry them. But the Saints above always consider and feel the excellent difference between their suffering and triumphant state. They never lose that ravishing part of Felicity, the vivid sence of past evils. Their reflections are always as strong on the Misery from whence they were rais'd to the pitch of Happiness, as in their first glorious Translation. In what an Extasy of wonder and pleasure will they be, from the fresh memory of what they were, and the joyful sence of what they are? *I was* (says the admiring Soul) *poor, blind, and naked*; but O miraculous and happy Alteration! I am full of Light, enrich'd with the Treasures of Heaven, adorn'd with di-

vine Glory. I was under the tyrannous power of Satan, *but he is bruised under my feet.* I was sentenc'd to an everlasting Separation from the Presence of God, my only Life and Joy; but now am possest of my supream Good. O how transporting is the comparison of these wide and contrary Extreams? How beautiful and pleasant is the Day of Eternity, after such a dark tempestuous Night? How does the remembrance of such Evils produce a more lively and feeling fruition of such Happiness? How strangely and mightily does *Salvation with Eternal Glory affect the Soul?* This gives a spritely accent to their everlasting *Hallelujahs.* This preserves an affectionate heat in their Thanksgivings to their Victorious Deliverer. And thus their Happiness is always the same, and always new. Their Pleasure is continued in its perfection.

Lastly. The Blessedness of the Saints is without end. This makes Heaven to be it self. There is no satiety of the present, no sollicitude for the future. Were

Were there a poſſibility, or the leaſt ſuſpicion of loſing that happy ſtate, it would caſt an aſperſion of bitterneſs upon all their delights: they could not enjoy one moments repoſe; but the more excellent their Happineſs is, the more ſtinging would their fear be of parting with it. *But the Inheritance reſerved in Heaven, is immortal, undefiled, and fades not away.* And the tenure of their Poſſeſſion is infinitely firm by the Divine Power, the true Support of their everlaſting Duration. *With God is the Fountain of Life.* They enjoy a better Immortality, than the Tree of Life could have preſerv'd in *Adam.* The Revolutions of the Heavens, and Ages, are under their Feet, and cannot in the leaſt alter or determine their Happineſs. After the paſſing of millions of Years, ſtill an entire Eternity remains of their enjoying God. O moſt deſirable ſtate! where Bleſſedneſs and Eternity are inſeparably united. O joyful Harmony! when the full *Chorus* of Heaven ſhall ſing, *This God is our God for ever and*

ever. This adds an infinite weight to their Glory. This redoubles their unſpeakable Joys with infinite ſweetneſs and ſecurity. They repoſe themſelves in the compleat fruition of their Happineſs. God reigns in the Saints, and they live in him for ever.

From what has been diſcourſed we ſhould,

I. Conſider the woful Folly of Men in refuſing ſuch an Happineſs, that by the admirable Favour of God is offer'd to their choice. Can there be an Expectation, or Deſire, or Capacity in Man of enjoying an Happineſs beyond what is Infinite and Eternal? O blind and wretched World! ſo careleſs of everlaſting Felicity. Who can behold, without compaſſion and indignation, Men vainly ſeeking for Happineſs where 'tis not to be found, and after innumerable diſappointments fly to an Impoſſibility, and neglect their ſovereign and final Bleſſedneſs? Aſtoniſhing Madneſs! that God and Heaven ſhould be deſpiſed

ſpiſed in compariſon of painted Trifles. This adds the greateſt Contumely to their Impiety. What powerful Charm obſtructs their true judging of things? What Spirit of Errour poſſeſſes them? Alas, *Eternal things are unſeen!* not of conſpicuous moment, and therefore in the carnal Ballance are eſteemed light, againſt temporal things preſent to the Senſe. *It does not appear what we ſhall be:* The Vail of the viſible Heavens covers the Sanctuary, where JESUS our High-Prieſt is entred, and ſtops the enquiring Eye.

But have we not aſſurance by the moſt infallible Principles of Faith, that the Son of God came down from Heaven to live with us, and dy for us, and that he roſe again to confirm our Belief in his *exceeding great and precious Promiſes* concerning this happineſs in the Future State? And do not the moſt evident Principles of Reaſon and univerſal Experience prove, that this World cannot afford true Happineſs to us? How wretchedly do we forfeit the Preroga-

tive of the reaſonable Nature, by neglecting our laſt and bleſſed End? If the Mind be darkned, that it does not ſee the amiable Excellencies of God, and the Will ſo depraved that it does not feel their raviſhing power; the Man ceaſes to be a Man, and becomes like the Beaſts that periſh. As a blind Eye is no longer an Eye, being abſolutely uſeleſs to that end for which it was made. And though in this preſent ſtate Men are ſtupid and unconcern'd, yet hereafter their Miſery will awaken them, to diſcover what is that Supream Good wherein their Perfection and Felicity conſiſts. When their folly ſhall be expoſed before God, Angels, and Saints, in what extream confuſion will they appear before that glorious and immenſe Theatre? Our Saviour told the unbelieving *Jews*, *There ſhall be weeping, and gnaſhing of teeth, when ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and you your ſelves turn'd out.* They ſhall be tortur'd with the deſire of

of Happineſs without poſſible ſatisfaction. Tis moſt juſt that thoſe who err without excuſe, ſhould repent without remedy.

2. Let us be excited ſeriouſly to apply our ſelves in the uſe of effectual means for the obtaining this Happineſs. Indeed the original Cauſe of it, is the pure rich Mercy of God; the meritorious, is the moſt precious Obedience of our Saviour, by whom we obtain *plenteous Redemption.* His Abaſement is the cauſe of our Exaltation. The Wounds he received in his Body the Characters of Ignominy, and Footſteps of Death, are the Fountains of our Glory. *Eternal Life is the Gift of God through Jeſus Chriſt our Lord.* But the Goſpel declares; *That without Holineſs no Man ſhall ſee God.* An holy change of our Natures, and perſeverance in the Courſe of univerſal Obedience, are indiſpenſibly requiſite in order to our obtaining Heaven. *Thoſe who by patient continuance in well-doing, ſeek for Glory, Honour, and Immortali-*

ty, ſhall partake of Eternal Life. Now were there no other Reaſon of this Conſtitution, but the ſovereign Will of God, it were ſufficient. But the Foundation of it is laid in the nature of the Things themſelves. Therefore our Saviour does not ſimply declare, that an unregenerate Perſon *ſhall not ſee the Kingdom of God*, but with the greateſt emphaſis *cannot*, to ſignify an abſolute impoſſibility of it. Beſides the Legal Bar that excludes unſanctified Perſons from the beatifick viſion of God, there is a moral incapacity. Suppoſe that Juſtice ſhould allow Omnipotence to tranſlate ſuch a Sinner to Heaven, would the Place make him happy? Can two incongruous Natures delight in one another? The Happineſs of Senſe is by an impreſſion of Pleaſure from a ſuitable Object: The Happineſs of intellectual Beings ariſes from an entire conformity of diſpoſitions. So that unleſs God recede from his Holineſs, which is abſolutely impoſſible, or Man be purified, and changed into his likeneſs,

neſs, there can be no ſweet Communion between them. Our Saviour aſſigns this Reaſon of the neceſſity of Regeneration in order to our admiſſion into Heaven: *That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.* According to the quality of the Principle, ſuch is what proceeds from it. The Fleſh is a corrupt Principle, and accordingly the natural Man is wholly carnal in his Propenſions, Operations, and End. The Diſeaſe is turn'd into his Conſtitution. He is dead to the Spiritual Life, to the Actions and Enjoyments that are proper to it: Nay, there is in him a ſurviving Principle of Enmity to that Life: not only a mortal coldneſs to God, but a ſtiff averſion from him, a perpetual reſiſtance and impatience of the Divine Preſence, that would diſturb his voluptuous enjoyments. The Exerciſes of Heaven would be as the Torments of Hell to him, while in the midſt of thoſe pure Joys his inward inclinations vehemently run into the loweſt

loweſt Lees of Senſuality. And therefore till this contrariety, ſo deep and predominant in an unholy Perſon, be removed, 'tis utterly impoſſible he ſhould enjoy God with ſatisfaction. Holineſs alone prepares Men for the poſſeſſion of Celeſtial Happineſs, that is againſt the corruption, and above the perfection of meer Nature.

Let us then, having ſuch a Joy ſet before us, lay aſide every weight, and the Sin which doth ſo eaſily beſet us, and run with patience the race that is ſet before us, looking to Jeſus, the Author and Finiſher of our Faith. Methinks the ſight of worldly Men, ſo active and vigilant to proſecute their low Deſigns, ſhould quicken us to ſeek with the greater diligence and alacrity the *Kingdom of Heaven, and the Righteouſneſs thereof.* A carnal Wretch urged by the ſting of a brutiſh deſire, with what impatience does he purſue *the pleaſure of Sin, which is but for a ſeaſon?* An Ambitious Perſon, with what an intemperate height of Paſſion does he

he chaſe a Feather? A Covetous Man, how greedily does he proſecute the Advantages of the *preſent World that paſſes away*, and the Luſts thereof? Ah! how do they upbraid our indifferent deſires, or dull delays, and cold endeavours, when *ſuch an high Prize* is ſet before us? Who is able to conceive the exceſs of Pleaſure the Soul feels when it firſt enters through the beautiful Gate of Paradiſe, and ſees before it that incomprehenſible Glory, and hears a Voice from Him that ſits upon the Throne, *Enter into thy Maſter's Joy*, for ever to be happy with him? The ſerious belief of this will draw forth all our active Powers in the Service of God. The feeding by lively thoughts on this ſupernatural Food, will add new vigor and luſtre to our Graces, and make our Victory eaſy over the World. If we believe indeed that our Bodies ſhall be ſpiritual, and our Souls divine in their perfections, it will make us reſolute to ſubdue the Rebel Fleſh, and reſcue the captiv'd Spirit from all In-

Intanglements of Iniquity. *Having the promiſe of ſuch an excellent Reward, let us always abound in the Work of the Lord.*

3. The lively hope of this Bleſſedneſs is powerful to ſupport us under the greateſt Troubles can befal us in this our mortal condition. Here we are toſt upon the alternate waves of Time, but hereafter we ſhall arrive at the Port, the bleſſed Boſom of our Saviour, and enjoy a peaceful calm: *and ſo we ſhall ever be with the Lord.* Words of infinite ſweetneſs! This is the Song of our Proſperity, and Charm of our Adverſity: *We ſhall ever be with the Lord.* Well might the Apoſtle add immediately after, *therefore comfort one another with theſe words.*

More particularly. They are a Lenitive to moderate our Sorrows upon the departure of our deareſt Friends, who die in the Lord: for they aſcend from this Valley of Tears, to the happy Land of the Living. What Father is ſo deſerted of Reaſon, as to bear im-

impatiently the parting with his Son, that goes over a narrow part of the Sea, to a rich and pleasant Country, and receives the investiture and peaceable possession of a Kingdom? Nay, by how much the stronger his Love is, so much the more transporting is his Joy: especially if he expects shortly to be with him, to see him on the Throne, in the state of a King, and to partake of his happiness. If then it be impossible to Nature to be grieved at the felicity of one that is loved; according to what Principle of Nature or Faith do Believers so uncomfortably lament the Death of Friends, of whom they have assurance that after their leaving our Earth, they enter into an everlasting Kingdom, to receive a Crown of Glory from Christ himself? Our Saviour tells the Disciples, *If ye loved me, ye would rejoyce, because I said I go to my Father*, to sit down at his right-hand in Majesty. A pure Affection directly terminates in the happiness and exaltation of the Person that is loved. I am

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not ſpeaking againſt the exerciſe of tender Affections on the loſs of our dear Friends; and the penſive feeling of God's hand in it; which is a natural and neceſſary duty. There is a great difference betwen Stupidity and Patience: but violent Paſſion, or unremitting Sorrow, is moſt unbecoming the *bleſſed Hope* aſſur'd to us in the Goſpel.

Chryſoſtom treating of this Argument, and reflecting upon the cuſtom of thoſe Times, wherein at Funeral Solemnities a train of Mourning Women attended the Corps, tearing their Hair and Face, and crying out with all the expreſſions of deſperate Sorrow, breaks forth, *Ah Chriſtian Faith and Religion! that was triumphant over thine Enemies in ſo many Battels and Victories by the Blood and Death of the Martyrs, how art thou contradicted by the practice of theſe who profeſs thee in words? Is this not to be ſorrowful as thoſe that have no hope? Are theſe the affections, the expreſſions of one that believes the bleſſedneſs of Immortal*

mortal Life? What will the Heathens say? How will they be induc'd to believe the Promises of Christ to his Servants of a glorious Kingdom, when those who are so in title, behave themselves as if they had no stedfast Faith in them?

4. The hopes of this blessed state, is able to free us from the fear of Death. This last Enemy gives a hot Alarm to Mankind, both as it deprives them of all that is pleasant here, and for the terrible consequences that attend it. To the Eye of Sense, a dead Body is a spectacle of fearful appearance. He that a little before heard, and discours'd, and with a chearful Air convers'd and enjoy'd the World, now is dead, and all his Senses in him: the Eyes are dead to light, and the Ears to sounds, the Tongue to words, the Heart to feel any affections, and the Countenance to discover them: nothing remains but silence, horrour, and corruption. Besides, *after Death comes Judgment*, and a state of unrelenting Torments to the wicked. But a true Believer that has been obedient to his Sa-

Saviour, ſees things by another Light than that of ſenſe, and has living hopes in his dying Agonies. He knows that Death to the Saints is but a ſleep: and while the Body reſts in the Grave, the Soul is as it were all Act, continually exerciſing its moſt noble faculties on the beſt Objects. Does the Soul ſleep in that all-enlightned World, that ſees with open face the infinite Beauty of God? that hears and bears a part in the Hymns of the Angels and Saints encircling his Throne? that drinks of the Rivers of Pleaſure that flow from his Preſence? that freely and joyfully converſes with all the Celeſtial Courtiers, the Princes of that Kingdom, the Favourites of God? Then it truly lives. This reconciles Death to a Chriſtian, who has nothing more in his wiſhes than to be with Chriſt, and knows that Diſeaſes and Pains, the fore-runners of it, are but as breaking down the Walls of this earthly dark Priſon, that the Soul may take its flight to the happy Region, and for ever enjoy the Liberty

berty of the Sons of God. And for his Body, that ſhall be re-united to the Soul in Glory. Methinks God ſpeaks to a dying Believer, as he did to *Jacob*, when he was to deſcend to *Egypt*; *Fear not to go down into the Grave, I will go down with thee, and I will bring thee up again.* The ſame Almighty Voice that gave being to the World, ſhall *awake thoſe who ſleep in the Duſt*, and reform them according to the Example of Chriſt's glorified Body. O how ſhould we long for that triumphant day! and with moſt ardent Aſpirings pray, *Thy Kingdom come in its full power and glory?*

I Shall now come to ſpeak of the Mournful Subject, the Cauſe of my Appearing here at this time, the Deceaſed, Reverend and Excellent Divine, Dr. *Thomas Manton*: A Name worthy of precious and eternal Memory. And I ſhall conſider him, both in the quality of his Office, as he was an *Embaſſador of Chriſt*, declaring his

Mind, and repreſenting his Authority, and in the holineſs of his Perſon, ſhewing forth the Graces and Vertues of his Divine Maſter.

God had furniſh'd him with a rare union of thoſe parts that are requiſite to form an excellent Miniſter of his Word. A clear Judgment, rich Fancy, ſtrong Memory, and happy Elocution met in him, and were excellently improved by his diligent ſtudy.

The Preaching of the Word is the principal part of the Miniſter's Duty, moſt eſſential to his Calling, and moſt neceſſary to the Church. For this end chiefly, the ſeverral Orders in the Miniſterial Office were inſtituted, (*Epheſ.* 4.) and upon our Saviour's triumphant aſcent and reception into Heaven, an abundant effuſion of the Spirit in Graces and Abilities deſcended upon Men. Now in the performing this Work, he was of that conſpicuous Eminence, that none could detract from him, but from ignorance or envy.

He was endowed with extraordinary know-

knowledg in the Scriptures, thoſe Holy Oracles from whence all Spiritual Light is derived: And in his preaching, gave ſuch a perſpicuous account of the order and dependence of Divine Truths; and with that felicity applied the Scriptures to confirm them, that every Subject by his management was cultivated and improved. His Diſcourſes were ſo clear and convincing, that none without offering voluntary violence to Conſcience, could reſiſt their Evidence. And from hence they were effectual not only to inſpire a ſudden Flame, and raiſe a ſhort Commotion in the Affections, but to make a laſting Change in the Life. For in the humane Soul ſuch is the compoſition of its Faculties, that till the Underſtanding be rectified in its Apprehenſions and Eſtimations, the Will is never induc'd to make an entire firm choice of what is neceſſary for the obtaining perfect Happineſs. A ſincere perſevering Converſion is effected by weighty Reaſons, that ſink and ſettle in the Heart.

His Doctrine was uncorrupt and pure, *the Truth according to Godlineſs.* He was far from a guilty vile intention, to proſtitute that ſacred Ordinance for the acquiring any private ſecular advantage. Neither did he entertain his Hearers with impertinent Subtilties, empty Notions, intricate Diſputes, dry and barren without productive Vertue: But as one that always had before his Eyes the great End of the Miniſtry, the Glory of God, and the Salvation of Men, his Sermons were directed to open their eyes, that they might ſee their wretched condition as Sinners, to haſten their *flight from the Wrath to come*, to make them humbly, thankfully and entirely *receive Chriſt*, as their *Prince*, and *all-ſufficient Saviour*. And to build up the Converted *in their moſt holy Faith*, and more excellent Love, that is *the fulfilling of the Law*. In ſhort, to make true Chriſtians eminent in Knowledg and Univerſal Obedience.

As the Matter of his Sermons was deſigned

deſigned for the good of Souls; ſo his way of expreſſion was proper to that end. Words are the Vehicle of the Heavenly Light. As the Divine Wiſdom was incarnate to reveal the Eternal Counſels of God to the World; ſo Spiritual Wiſdom in the Mind, muſt be clothed with words, to make it ſenſible to others. And in this he had a ſingular Talent. His Stile was not exquiſitely ſtudied, not conſiſting of harmonious Periods, but far diſtant from vulgar meanneſs. His Expreſſion was natural and free, clear and eloquent, quick and powerful, without any ſpice of folly, and always ſuitable to the Simplicity and Majeſty of Divine Truths. His Sermons afforded ſubſtantial food with delight, ſo that a faſtidious Mind could not diſreliſh them. He abhorr'd a vain oſtentation of Wit, in handling Sacred things; ſo venerable and grave, and of eternal conſequence. Indeed, what is more unbecoming a Miniſter of Chriſt, than to waſte the ſpirits of his Brain, as a

Spider does his bowels, to ſpin a Web only to catch Flies? to get vain applauſe by fooliſh pleaſing the ignorant.

Suet. And what cruelty is it to the Souls of Men? 'Tis recorded as an inſtance of *Nero*'s ſavage temper, that in a general Famine, when many periſh'd by hunger, he ordered a Ship ſhould come from *Egypt* (the Granary of *Italy*) laden with Sand for the uſe of Wreſtlers. In ſuch extremity to provide only for delight, that there might be Spectacles on the Theatre, when the City of *Rome* was a ſpectacle of ſuch miſery, as to melt the heart of any but a *Nero*, was moſt barbarous Cruelty. But 'tis cruelty of an heavier imputation, for a Miniſter to prepare his Sermons to pleaſe the fooliſh curioſity of Fancy with flaſhy Conceits; nay, ſuch light Vanities, that would ſcarce be endured in a Scene, whiles hungry Souls languiſh for want of ſolid nouriſhment.

His fervour and earneſtneſs in Preaching was ſuch, as might ſoften and make pliant

pliant the moſt ſtubborn, obdurate Spirits. I am not ſpeaking of one whoſe Talent was only in Voice, that labours in the Pulpit as if the end of Preaching were for the exerciſe of the Body, and not for the profit of Souls: But this *Man of God* was inflam'd with an Holy Zeal, and from thence ſuch ardent expreſſions broke forth, as were capable to procure attention and conſent in his Hearers. He ſpake as one that had a living Faith within him of Divine Truths. From this union of Zeal with his Knowledg, he was excellently qualified to convince and convert Souls. The ſound of words only ſtrikes the Ear, but the Mind reaſons with the Mind, and the Heart ſpeaks to the Heart.

Si ſudare aliter non potes, ejt aliud.

His unparallel'd Aſſiduity in Preaching, declar'd him very ſenſible of thoſe dear and ſtrong Obligations that lie upon Miniſters, to be very diligent in that Bleſſed Work. What a powerful

John 21. Motive our Saviour urged upon St. *Peter? As thou loveſt me, feed my Sheep, feed my Lambs.* And can any feed too much, when none can love enough? Can any Pains be ſufficient for the Salvation of Souls, for which the Son of God did not eſteem his Blood too coſtly a price? Is not inceſſant unwearied Induſtry requiſite to advance the Work of Grace in them to perfection? In this the Work of a Miniſter has its peculiar diſadvantage, That whereas an Artificer, how curious and difficult ſoever his Work be, yet has this encouragement, That what is begun with Art and Care, he finds in the ſame ſtate wherein 'twas left. A Painter that deſigns an exact Piece, draws many Lines, often touches it with his Pencil to give it Life and Beauty, and though unfiniſh'd, 'tis not ſpoil'd by his intermiſſion. A Sculptor that carves a Statue, though his labour be hard from the reſiſtance of the Matter, yet his Work remains firm and durable. But the

the Heart of Man is of a ſtrange temper, hard as Marble, not eaſily receptive of Heavenly Impreſſions; yet fluid as Water, thoſe Impreſſions are eaſily defac'd in it; 'tis expos'd to ſo many temptations that induce an oblivion of eternal things, that without frequent excitations to quicken and confirm its holy purpoſes, it grows careleſs, and all the labour is loſt that was ſpent on it. This faithful Miniſter *abounded in the Work of the Lord*; and which is truly admirable, though ſo frequent in Preaching, yet was always ſuperior to others, and equal to himſelf. In his laſt time when declining to Death, yet he would not leave his beloved Work; the vigour of his Mind ſupporting the weakneſs of his Body. I remember when oppreſt with an obſtinate Hoarſneſs, a Friend deſiring him to ſpare himſelf; he rejected the advice with indignation.

He was no fomenter of Faction, but ſtudious of the Publick Tranquillity. He knew what a Bleſſing Peace is, and wiſely

wisely foresaw the pernicious Consequences that attend Divisions. By Peace, the bond of mutual Harmony, the weakest things are preserv'd and prosper; but where Discord reigns, the strongest are near to ruin. The heavenly Consent in the Primitive Church, was a principal cause of its miraculous increase and flourishing; but after Dissentions prevail'd amongst Christians, that was destroy'd in a short time, which was built by the Divine Union and Heroick Patience of the Primitive Christians. And the glorious Beginnings that promis'd the Reformation of all *Europe*, were more obstructed by the Dissentions of some employed in that Blessed Work, than by all the Power and Subtilty, the Arms and Artifices of *Rome* it self. How afflictive is the consideration of our divided Church? Sweet Peace! whither art thou fled? Blessed Saviour! who didst by thy precious Blood reconcile Heaven and Earth, send down thy Spirit to inspire us with that Wisdom

dom that is pure and peaceable, that those who agree in the same Principles of Faith, in the same substantial parts of Worship, in asserting the same indispensible necessity of Holiness, may receive one another in love. I am affectionately engaged in a Matter that so nearly touches all those that value the *Protestant* Interest.

Briefly; Consider him as a *Christian*, his Life was answerable to his Doctrine.

'Tis applicable to some Ministers, what is observed of the Carbuncle; by its colour, lustre, and fiery sparklings it seems to be actually a Fire, but it has only the name and appearance of it. Thus some in the Pulpit seem to be all on fire with Zeal, yet their Hearts are as cold as a Stone, without Holy Affections, and their Lives are unworthy their Divine Ministration. But this Servant of God was like a fruitful Tree, that produces in its Branches what it contains in the Root; his inward Grace was made visible in a Con-

Converſation becoming the Goſpel of Chriſt.

His reſolute Contempt of the World ſecur'd him from being wrought on by thoſe Motives, that tempt low Spirits from their Duty. He would not raſhly throw himſelf into troubles, nor *ſpretâ Conſcientiâ* avoid them. His generous Conſtancy of Mind in reſiſting the current of Popular Humour, declar'd his Loyalty to his Divine Maſter. His Charity was eminent in procuring Supplies for others, when in mean Circumſtances himſelf. But he had great experience of God's fatherly Proviſion, to which his filial Confidence was correſpondent.

His Converſation in his Family was holy and exemplary, every day inſtructing them from the Scriptures in their Duty.

I ſhall finiſh my Character of him, with obſerving his Humility. He was deeply affected with the ſenſe of his Frailties and Unworthineſs. He conſidered the infinite Purity of God, the Per-

Perfection of his Law the Rule of our Duty, and by that humbling Light discover'd his manifold defects. He expreſt his thoughts to me a little before his Death; *If the Holy Prophets were under ſtrong impreſſions of fear, upon the extraordinary diſcovery of the Divine Preſence, how ſhall we poor Creatures appear before that Holy and Dread Majeſty?* *Iſaiah*, after his glorious viſion of God, reflecting upon himſelf, as not retir'd from the commerce and corruption of the World, breaks forth, *Wo is me, for I am undone! becauſe I am a Man of unclean Lips, and I dwell in the midſt of a People of unclean Lips; for mine Eyes have ſeen the King, the Lord of Hoſts.* 'Tis infinitely terrible to appear *before God the Judg of all*, without the protection of *the Blood of Sprinkling, that ſpeaks better things than the Blood of Abel.* This alone reliev'd him, and ſupported his hopes. Though his Labours were abundant, yet he knew that the Work of God, paſſing through our hands, is

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ſo blemiſh'd, that without an appeal to pardoning Mercy and Grace, we cannot ſtand in Judgment. This was the Subject of his laſt publick Sermon.

He languiſh'd many months, but preſuming he ſhould be too ſtrong for his Infirmity, neglected it, till at laſt it became inſuperable and mortal. Many pathetical aggravations heighten our great and dear Loſs; That ſuch a faithful Miniſter of Chriſt ſhould be taken away, whoſe Preaching was ſo powerful to repair the woful Ruins of Godlineſs and Virtue in a degenerate Age: Whoſe prudent pacifick Spirit rendred him ſo uſeful in theſe *Divided Times*, when Profeſſors of the ſame Religion are alienated from one another, as if they had been baptized with the Waters of Strife: That before our Tears were dried up for the loſs of other worthy Miniſters, the Fountain of Sorrow ſhould be opened again by this afflicting ſtroke. But it becomes us to receive the Diſpenſations of Heaven with humble

humble and quiet ſubmiſſion; to reflect upon our ſins with an holy grief, that provoke God to remove ſuch an excellent Inſtrument of his Glory from us. *Let us pray to the Lord of the Harveſt, that he will ſend forth Faithful Labourers into it.* O that ſurviving Miniſters might be animated with a Zeal more pure and fervent in their Divine Work! And that People would be wiſe, while a price is put into their hands, to improve it for their eternal advantage. The neglected Goſpel will at laſt be a terrible Witneſs againſt the Diſobedient, to juſtifie and aggravate their Condemnation.

FINIS.

Dr. Manton's
LAST
SERMON
ON
2 TIM. I. 18.

Dr. Manton's

LAST

SERMON

ON

2 TIM. I. 18.

2 Tim. 1. 18.

The Lord grant unto him that he may find Mercy of the Lord in that day.

THE Words are the Apoſtle's Prayer for *Oneſiphorus*. He prays for his Houſhold, *v.* 16, *The Lord give mercy to the Houſe of Oneſiphorus*. His Family was probably now at *Epheſus*, the ordinary place of his Abode, where *Timothy* alſo was, to whom he wrote; but he himſelf was then at *Rome*. Secondly, He prays for his Perſon, in the Text. That which put him upon theſe Prayers was the Kindneſs he had received of him at *Epheſus*, and afterwards at *Rome*; *where he ſought him, and found him out, and was not afraid to own him, and relieve him, nor aſhamed of his Chain.*

In requital, he prayeth God to be his Paymaſter, and to return his Kindneſs into his boſom. He ſhewed mercy to *Paul*, and therefore *Paul* deſired the Lord to ſhew him mercy. He ſeeking *Paul*, found him; ſo he deſireth God would *let him find mercy*. *Paul* found mercy of him in a Priſon, let him find it in Paradiſe. *The Lord grant unto him, that he may find Mercy of the Lord in that day.*

In the Words three things are to be obſerved.

1. The Perſon, for whom he prays.
2. The Matter, for which he prays.
3. The Time, when this is to be accompliſh'd.

1. The Perſon for whom he prays, *Oneſiphorus*, a good Man, *that God would grant to Him.*

2. The Matter for which he prays, *that he may find Mercy of the Lord.* A neceſſary requeſt; for Mercy is the Original and Riſe of all the Recompences we expect from God. Mercy beginneth our Salvation, and Mercy crowneth

crowneth it. Mercy entreth us into the Covenant of Grace, and Mercy conſummateth the Happineſs we have thereby. *Jud.* 21. *Looking for the Mercy of our Lord Jeſus unto Eternal Life.* We are not only pardoned out of Mercy, but glorified out of Mercy. A ſuitable Requeſt, for God loves to retaliate, or pay us in kind. *Merciful Men ſhall obtain Mercy*, Mat. 5. 7. On the contrary, *Jam.* 2. 13. *They ſhall have Judgment without Mercy, who have ſhewed no Mercy.* And as this is ſuitable, ſo it is moſt kindly believed; for we muſe of God as we uſe our ſelves: they that are not faithful to themſelves, and do not keep their own Promiſes, can never be confident in God's. Revengeful Men are moſt apt to diſtruſt of God's pardoning Mercy. Thoſe that are hard and unmerciful, and do not pity the miſery of others, do more difficultly believe God's tender Mercies and Compaſſions.

3. The Time mentioned in the Prayer, *in that Day.* Some ſay, when

he alſo ſhould be afflicted. Others the Day of Death: but rather the Day of Judgment, that is often called a Day by way of excellency; *Acts* 17. 30. *He hath appointed a Day*, &c. 2 Theſſ. 1. 10. *When God ſhall come to be glorified in his Saints, and admired in all them that believe. In that Day*, that is, the Day when Chriſt ſhall come to judg the Quick and the Dead, and to diſtribute Puniſhments and Rewards. That is the Day when Mercy ſhall ſtand us in moſt ſtead; and if it go well with us then, it will go well with us for ever.

Doct. *That the beſt of God's Children will very much need Mercy in the Day of Judgment.*

The Apoſtle prays for a good Man, who was full of good Fruits, *that he might find Mercy.* Had *Oneſiphorus* need of Mercy, and have not we? Surely the free Mercy of God is our beſt plea at that time.

I

I ſhall ſtate this Point.

1. The Mercy here ſpoken of, doth not exclude and ſhut out the Satisfaction of Chriſt; for God ſhews this Mercy as propitiated by Chriſt: for that was the moſt convenient way to demonſtrate his Juſtice and Holineſs, and to vindicate the Honour of his Government and Law, and to be a warning to Sinners not to preſume upon his Mercy. Therefore this is called the *Mercy of our Lord Jeſus Chriſt*, Jud. 21. Our Eternal Bleſſedneſs is the Fruit of his Merit and Satisfaction.

2. This Mercy muſt not be urged to exclude our Qualification: for, till we are qualified, we have no right to the good things of the Covenant. The Mercy and Favour of God is conditional, but yet free; not due by any Merit and Claim, but that of his Promiſe; and his Promiſe is made to them that are rightly qualified, the ſincere Believer, the Holy, the Humble, and the Penitent; others are uncapable of Mercy. You muſt not think God will

ſhew Mercy to Men, though they have no inherent Holineſs at all. Faith and Repentance are requir'd before we can be pardoned.

3. Though Mercy be our beſt Plea; yet you muſt not take it ſo, as if a Believer's Condition were doubtful and uncertain, and a good Chriſtian could not know how it will fare with him. The Mercy of the Lord is the Ground of our Hope, but in conjunction with other Evidences, whereby they underſtand their Eſtate. The moſt ſerious People do conſider the weight of the Matter; but Humility is not Uncertainty. They are unworthy in the broken-hearted ſenſe of their own Defects and Failings; but God counteth them worthy, becauſe of their Diligence and Seriouſneſs in the Heavenly Life. *Luk.* 21. 35. *Watch ye therefore, and pray always, that ye may be counted worthy.* He accepteth them as worthy; *They ſhall walk with me in white, for they are worthy.*

4. God's Servants *plead Sincerity* though not

not a ſinleſs ſpotleſs State. Perfect Righteouſneſs according to the Covenant of Works they cannot plead; but ſincere Righteouſneſs according to the Covenant of Grace, they may and do plead. *Iſa.* 38. 3. *Remember, O Lord, I beſeech thee, how I have walked before thee in Truth, and with a perfect Heart.* Their Graces and Duties will endure the Touchſtone, though not the Ballance; are of the right kind, though not full weight. There muſt be inherent Righteouſneſs, or you will never come to Glory.

5. Though they may take Comfort in their Evidences, yet they dare not plead the Merit of any thing in themſelves. They take comfort in their Evidences; 2 *Cor.* 1. 12. *For our rejoycing is the Teſtimony of our Conſcience; that in Simplicity and godly Sincerity, we have had our Converſation in the World.* They are God's, *Pſal.* 119. 94. *I am thine, ſave me.* Yet they dare not challenge God's Reward as a a Debt. If God ſhould deal with them according

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ing to their Deſervings, their very Remnant of Sins were enough to bring them to Damnation; yea they would not be an hour out of Hell, aſſoon as God ſhould enter his Action againſt them.

6. Though they are not perfect, yet they are not wicked; there is enough to difference the Godly from the Ungodly. *Job* 10. 7. *Thou knowest I am not wicked.* Though all Men be Sinners, yet ſome have eſcaped the Reign of Sin. We muſt diſtinguiſh our ſelves. 1 *John* 3. 10. *In this the Children of God are manifeſted, and the Children of the Devil; whoſoever doth not Righteouſneſs, is not of God.*

Many Arguments will ſhew the Neceſſity of this.

First, From the Nature of God, who is a God of exact Purity, glorious Majeſty, impartial Juſtice, and infinite Knowledge. All which ſhew the need of Mercy.

1. The Holy Nature of God. When he is upon his Judicial Proceſs here in the World, who is able to endure it?

it? The Men of *Bethſhemeſh* ſaid, 1 *Sam.* 6. *Who is able to ſtand before this Holy Lord God?* That is, becauſe he ſhews himſelf ſo Zealous of his Inſtitutions. And, *Joſh.* 24. 19. *Ye cannot ſerve the Lord, for he is a Holy God.* He ſpeaks not this to diſcourage them, but that they might not have ſlight thoughts of God, and his Service, as if he did make little reckoning of Sin, or that it were not ſo hateful to him, and ſo great a Matter as uſually it is made to be. Slight Spirits wonder why Men make ſuch ado about Sin. What harm is it, ſay they, to take a little forbidden Pleaſure, or to indulge a wanton Thought, or drop a vain Word? Theſe Men are ignorant of the Purity and Holineſs of God; therefore their Humiliation and Repentance is thought needleſs, their Senſe of the Neceſſity and Beneſit of Pardon leſſen'd, their Awe and Watchfulneſs abated. What thoughts they have of Sin, the ſame they think God hath. *Pſal.* 50. 21. *Thou thoughteſt I was altogether ſuch an one as thy ſelf.*

They

They make light work of Sin, either in repenting, or watching and ſtriving againſt it. Certainly, they that have ſlight thoughts of Sin, never have great thoughts of God. If we think ſeriouſly of the Purity and Holineſs of God, it would be another Matter, and it would not ſo lightly go off the Conſcience.

2. There is the glorious Majeſty of God. He is a Sovereign, and all his Recompences are Acts of Grace, and not of Debt. *Job* ſaith, (*Job.* 19. 15.) *Though I were righteous, I would not anſwer; but I would make Supplication to my Judge.* Whatever Senſe we have of our own Integrity, and the Good wrought in us, yet Supplications for Mercy do become the Creature. For God is our Sovereign, and repreſented there as our Supreme Judge, whoſe Tribunal none can decline, whoſe Examination and Trial is moſt ſtrict and accurate, whoſe Doom and Sentence is deciſive and abſolute, without power of appealing or repealing; and the Execution

cution and Punishment most dreadful. Therefore nothing becomes us so much as a broken-hearted Imploring of Grace and Mercy. God is so great and glorious, that we can merit nothing at his hands; all that is done to us must be meer Grace. This is the Difference between Sin and Obedience: the Heinousness of Sin is always aggravated by the greatness of the Object against whom it is committed; but the Value of Obedience is still thereby lessened. The Offence is aggravated. To strike an Officer, is more than to strike a private Man, a King more than an ordinary Officer: so the Infinite Majesty of God greatens the Offence. But on the other side, the greater God is, and the more glorious, the more it lessens the Value of that Good we perform. We can never oblige him. *When we have done all that ever we can, we are but unprofitable Servants*, Luk. 17. 10. Mercy is the Fountain of all that we are and hope for. That Grace which first accepted us with all our Faults, doth at last crown us.

3. The

3. The Impartial Juſtice of God. That belongs to him, as Governour of the World. There is a threefold Juſtice in God.

(1.) His general Juſtice. That requires, *Ut bonis benè ſit, & malis malè*; That it ſhould be well with them that do well, and ill with them that do ill. This is ſpoken of, 2 *Theſſ.* 1. 6, 7. *It is a righteous thing with God to render Tribulation unto them that trouble you, and unto you that are troubled, Reſt.*

(2.) His ſtrict Juſtice, according to the Covenant of Works. If God ſhould deal with us according to our undeſervings and ill-deſervings, not in a way of gracious Compaſſion, what would become of the beſt of Men in the World? Not one of us could appear in Court. For there is not a Man found, that hath not ſome Fault and Failing, which would render him uncapable of God's Favour. If he ſhould proceed in juſt Severity againſt us, who could ſtand? not only who among the wicked, but who among the People of God?

God? *Psal.* 130. 14. Therefore that Judgment must be deprecated, as *David* doth, *Psal.* 143. 2. *Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justified.* It is impossible for such a frail sinful Creature as Man is, to appear before God's exact Tribunal with any Comfort and Hope. Now because this strict Justice of God leaves us in such a desperate and hopeless Condition, there is another Court set up, to which we may appeal, even the Covenant of Grace, which alloweth Pardon to penitent and sincere Believers.

(3.) There is his merciful Justice, according to Promise in the new Covenant. *Heb.* 6. 10. *God is not unrighteous, to forget the Work and Labour of Love.* 1 John 1. 9. *He is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* Not that the Work deserveth his Grace, but God having made himself a Debtor by his own Promise, it is just that he should make it good. Now this is the same

same we speak of in the Text, *The Lord grant that he may find Mercy in that Day*: It is his Grace to enable us to perform the Condition, and it is his merciful Justice to accept of it, when it is performed.

4. His Infinite Knowledge, by which he takes notice of all that we do. We may be blinded with Partiality and Self-love, but the Holy and All-seeing God knows many Faults, which Men either cannot or will not see; 1 *Cor.* 4. 9. *I know nothing of my self, yet am I not hereby justified.* Some of God's People have attain'd to new Covenant-Righteousness, yet they dare not venture their Eternal Estate upon that alone. Suppose our Hearts condemn us in part, we know somewhat by our selves, yet God knoweth more. 1 *John* 3. 20. *For if our Hearts condemn us, God is greater than our Hearts, and knows all things.* Things appear otherwise to the Holy God, than they do to us. *Luk.* 16. 15. *And he said unto them, Ye are they who justify your selves before*

before Men, but God knoweth their Hearts, for that which is highly esteemed among Men, is an Abomination in the sight of God. God many times detests that which is highly valued and cried up in the World. So *Prov.* 16. 2. *All the ways of Man are clean in his own eyes, but the Lord weighs the Spirits.* We look to the Bulk and Matter of the Action, but God looks to the Mind and Spirit with which it is performed. We look to the Action slightly, so as to overlook the Evil that is in it through partiality and indulgence to our selves; but God exactly weighs things, and puts them into the Ballance of the Sanctuary: Therefore we see a necessity, that when we come into the presence of the Righteous and Impartial Judg of Heaven and Earth, we should make Mercy our Plea; though we be conscious of no Defect and Disobedience, saw nothing, or knew nothing amiss by our selves, yet God knows Failings, sees Errors. Job 9. 22. *If I were perfect, yet do I not know my own Soul.* That is,

I would not go by the inward ſenſe and feeling of my Conſcience, but give up the Cauſe to God, that he might juſtly condemn me: for no Man ſees exactly the depth of his own Heart; therefore I would not argue my Right, but crave Mercy: So that you ſee it is Mercy that muſt ſtand us in moſt ſtead.

2. From the Condition and Diſpoſition of the Saints.

(1.) Their Condition; they were once Sinners, and ſtill are imperfect. Once Sinners, liable to the Wrath of God. And as they were once Sinners, they are ſtill to own the Merit of Sin, though not to determine the Event: for *they are to judg themſelves*, 1 Cor. 11. 31. Though they are as Brands pluckt out of the Burning, yet they deſerv'd the Burning. I do not tell you what God will do, but what you have deſerved; not to weaken your confidence & rejoycing in *Chriſt*, but to humble your Hearts. You had once the Sentence paſt upon you, and had the Rope about

about your Necks; you were at the Gates of Hell, and might have entred in, but for the Grace of your Redeemer. A ſenſe of it is ſtill neceſſary to quicken your Thankfulneſs and Prayers for Mercy and Pardon, and to promote your Humility. You turn Grace into Wantonneſs, and abuſe it, if it leſſen any of theſe Acts: for though God forgive, we muſt not forget. We were once as bad as the worſt, *and Children of Wrath even as others*, Epheſ. 2. 3. Therefore when God juſtifies us, we muſt ſtill condemn our ſelves. We are ſtill imperfect, and the beſt feel and find in themſelves great Infirmities, and make but too much work for pardoning Mercy. There are great mixtures of Sin that we are conſcious unto, notwithſtanding the little good which we perform. *Job* 9. 2,3. *How ſhould Man be juſt with God? If he ſhould contend with him, he cannot anſwer one of a thouſand.* Our Righteouſneſs is ſo imperfect and full of De-

fects, that we do not make it our Plea, but God's Mercy is our beſt and ſureſt confidence. There are many ſins that we are conſcious unto; Pſal. 40. 11. *Innumerable Evils have compaſſed me about*, therefore what ſhould we do but cry for mercy and forgiveneſs of them? *Lord be merciful to me, a Sinner*, Luke 18. 13.

(2.) The Diſpoſition of the Saints: They have a greater apprehenſion of the Evil of Sin, becauſe of the increaſe of Light and Love: As their Light and Love increaſes, ſo doth their Trouble about Sin. *Rom.*7.9,24. *Paul* maketh more complaint about remaining Sins that cleave to the Beſt, than the Wicked do about reigning Luſts. They are aſhamed of the folly and filthineſs that is in Sin, troubled and griev'd for their unkindneſs to God; and therefore are more apprehenſive of the need of Mercy than poſſibly others can be: None ſee ſo many Sins, none ſee ſo much hainouſneſs in Sin. In a clear Glaſs of Water the leaſt Mote is eſpied: and

and the moſt delicate and tender Complexions are moſt ſenſible of annoyance. Therefore if God will ſhew mercy to them, notwithſtanding all their unkind dealings with him, they apprehend it as a great and wonderful favour.

(2.) They have a greater dread of God's Juſtice and Holineſs, and a more ſincere reſpect to the Threatnings of his Word: It is true, they do not fear as before with a Tormenting Fear, yet have a great reverence for the Sentence of his Law, and a more firm belief of his eternal Recompenſes than the blind and ſtupid World hath. Therefore they more earneſtly deprecate his Anger, have a greater care to pleaſe him, a more piercing grief, becauſe they have offended him; and therefore if God will ſhew them mercy in the free and full forgiveneſs of all their Offences, they are more apprehenſive of the Benefit. They know God's Word is true, and obſerve his Providences as a Comment on it, *Rom.* 1. 18. None of

them can or dare appear in the Judgment, till they have ſought his Favour, and obtain'd his Pardon.

(3.) They are more ſollicitous in the Caſe, than others who make a light buſineſs of Salvation, and do the Work of an Age in a Breath. We are all Sinners, but God is merciful. They know that a buſineſs of this weight muſt be carried on with all diligence imaginable. Phil. 2. 12. *Work out your own Salvation with fear and trembling.* They ſee ſo many deceive themſelves, make a full account they ſhall be ſaved; do well in the Judgment, when there is no ground for it. They know the ſleightneſs that is incident to humane Nature, the deceit and hypocriſie of their own Hearts; therefore uſe diligent Cares, conſtant Fears, continual Watchings; and when they have done all, dare not reſt upon that, but the Mercy of Jeſus Chriſt, as their beſt Refuge and Comfort.

Rev. 3. 17.
Matth. 25.

3dly. With

3dly. With reſpect to the Purity and Strictneſs of his Law, which is the Rule of Commerce between us and God. The Law may be conſidered, as it relateth to the Covenant of Works, or as it relateth to the Covenant of Grace.

(1.) With reſpect to the Covenant of Works, where the leaſt Failing lays us open to the Curſe, ſurely no Plea can be allowed but Mercy. For that Covenant ſhuts up from all Hope of Eſcape, unleſs Mercy opens the Door for us. *Rom.* 11. 32. *He hath concluded all under Unbelief, that he may have Mercy upon all.* Gal. 3. 11. *The Scripture concluded all under Sin.* All are guilty of Diſobedience unto God, that all might be ſaved by Merey and Grace. 'Tis a Similitude taken from Malefactors, who are ſhut up in Priſon to be kept unto Puniſhment. For who among us can perfectly keep the Law?

(2.) With reſpect to the Covenant of Grace; where God requireth Perfection, but will accept of Sincerity. The

Law of God is ſtill in force; for it is adopted into the Frame of the Covenant as the Rule of our Duty. The Rule is as ſtrict as ever, but the Covenant is not ſo ſtrict. The Rule is as ſtrict, for it ſtill requireth Perfection; but the Covenant is not ſo ſtrict, it is not ſo indiſpenſibly required, becauſe Sincerity, or Perfection of Parts, is accepted inſtead of Perfection of Degrees. Perfection is ſtill required: otherwiſe our Defects were nothing, and we might allow our ſelves in our Failings, and no great Harm would come of it. And then to ſtrive after Perfection, or to *preſs towards the Mark*, would not be a neceſſary Duty, but only a Work of Super-errogation. No; it doth invite us to the higheſt Degree of Godlineſs, and makes the Endeavour after Perfection a neceſſary Condition of our Happineſs, as Perfection it ſelf to be our proper Happineſs. And ſo our Duty and Felicity do agree, that we may not have any liberty to be bad and miſerable. But yet it accepteth of Sincerity,

ty, if our Hearts be upright with God, and our whole Mind and Deſire be ſet to obey, pleaſe, and glorify him, and we make it our main Work ſo to do. God will not enter into Judgment with his Servants, nor be ſtrict and ſevere to his Children, nor condemn thoſe that love and fear him for leſſer Failings and Infirmities, nor take that Occaſion to ruine and deſtroy them. Indeed as the new Covenant commandeth Perfection, it noteth our Infirmities, to humble us in order to our Cure. Chriſt, as a Phyſician, looks to our Infirmities, to rid us of them, and free us from them; but not as a Judge, to condemn us for them. But yet, becauſe of the multitude of our Errors, the holieſt, and humbleſt, and moſt penitent believing Soul is ſcarce able to abide the Trial. Therefore when we have done, our utmoſt Mercy in that Day is our greateſt and ſureſt Support.

4thly. With reſpect to the Day of Judgment.

1. The

1. The Preparation that is neceſſary. Since Chriſt is ready to judg, and we know not the Day and Hour of his Coming, we ſhould be ready to be judged. A ſad Meeting and Greeting there will be between Chriſt and an unprepared Soul. Therefore it concerns us deeply, to ſee whether we be ready to give up our Account to God. Now there is a twofold Readineſs; when you are in a ſafe Condition, and when you are in a comfortable Caſe, with reſpect to that Day. All that are in a ſafe Caſe, know not that they are in a comfortable Caſe, know not that it ſhall go well with them in the Judgment. Our Safety is known by the Law of Grace; for Chriſt will judge *according the Goſpel.* Rom. 2. 16. Whom the Goſpel doth juſtify, they ſhall be juſtified; and whom the Goſpel doth condemn, they ſhall be condemned. The Rules of judging are in the Word, but every one cannot apply them. Now the Goſpel juſtifieth all that repent and believe. By Repentance meaning a Turn-

Turning in Heart and Life to God: and by Faith, a believing what Chriſt hath done for the Reſtauration and Salvation of Sinners, and an accepting, and making uſe of him to this End. But theſe things are not wrought in us as eaſily as they are ſpoken of. And when they are wrought in us, they are not ſo ſoon evidenc'd, that we have Repentance unto Life, and Faith unfeigned. Now then, is it not a neceſſary Prayer whilſt we are in the midſt of our Doubts and Conflicts, that we may find Mercy in that day.

2. The ſtrict Trial that we muſt undergo. The Day of Judgment is the greateſt and moſt dreadful Day that ever was, when it is Matter of Senſe, as now it is Matter of Faith. If a Man had it, he would give all the World for Mercy in that Day. For then the Judg will come from *Heaven with a ſhout, and the Books ſhall be opened*, Rev. 10. 12. the Book of Conſcience, and the Book of God's Remembrance, and *every thing muſt be produced in the Judgment*,

Judgment, whether it be Good or Evil, Eccles. 12. 14. Now the thought of this should make us humbly to sue out our Pardon. Then intreaty is of no use, but now it may steed us; and no request becomes us so much, *As Mercy, Lord, in that Day.* If we miscarry then, we are undone for ever: but if accepted then, we are blessed indeed to all *eternity.*

3. The greatness of the Blessings we expect, which beyond all proportion excel our best Endeavours. Eternal Mercy is at the bottom of all God's proceedings with us: Now the least comfort that he bestows upon us, comes from his Mercy and Grace, and should work a deep sense of it in our Hearts: Gen. 32. 10. *I am not worthy of the least of all thy Mercies, and of all thy Truth, which thou hast shewed unto thy Servant.* But then there will be the fullest and largest manifestation of God's Love and Favour to us; 1 Pet. 1. 13. *Hope to the end, for the Grace that is to be brought to us at the Resurrection of Jesus Christ.* There is Grace brought

brought to us now by the Revelation of Jeſus Chriſt in the Goſpel, in ſome meaſure, but hereafter by that Revelation we ſhall ſee his Grace and Mercy more fully and perfectly. We ſee his Grace in the pardon of Sins, and that meaſure of Sanctification and Renovation which we attain unto; that he is pleaſed to paſs by our Offences, and to take us into his Family, and give us a taſte of his Love, and a right to the Heavenly Kingdom, and will any way imploy us in his Service. But then it is another manner of Grace and Favour. Indeed, when our Pardon and Approbation ſhall be pronounced and ratified by our Judg's own Mouth, *Acts* 3. 17. *Then times of refreſhing ſhall come from the preſence of the Lord.* When he ſhall not only take us into his Family, but into his Preſence and Palace, that we may dwell with him for ever; *John* 12. 26. Not only give us a Right, but Poſſeſſion. *Matth.* 25. 34. Not ſee Chriſt by Faith, but by Sight. 1 *John* 3. 2. See our Perſons

Perſons admitted into the neareſt fruition of God that may be, and we are capable of. Not only have ſome remote Service and Miniſtration, but everlaſtingly imployed in loving and delighting in God, and praiſing of God with all thoſe Heavenly Creatures, who are our Eternal Companions in this Work. This is Grace and Mercy indeed. The Grace of God, or his Favour to Sinners, is never ſeen in all its graciouſneſs till then; *Then the praiſe of his glorious Grace doth ſhine forth*, Ephes. 1. 6. *We cry, Grace, Grace* now, when we taſte his Love, but then we have the full and uninterrupted communion of it. We have much of his Mercy now; *For we are juſtified freely by his Grace*, Rom. 3. 24. *Of his abundant Mercy he hath begotten us to a lively hope*, 1 Pet. 1. 3. Grace is as free now as then; but then it is more full. No more trouble with Infirmities or Neceſſities.

The

The conſideration of theſe things ſhould preſs us to three things, To be Serious, Humble, and Thankful. 1. 2. 3

1. Serious in our preparation for our great Account. The Judgment is ſo exact and impartial, that the choiceſt of God's Servants are fain to refer their whole claim to Mercy. The Buſineſs is weighty, we are to be judged to Life or Death, and both are Everlaſting, we have need to be ſerious in it. The Qualifications are not eaſily to be interpreted, till they evidence and manifeſt themſelves by their powerful Influence and multiplied Acts; therefore *we muſt give diligence, that we may be found in him of peace, without ſpot and blameleſs*, 1 Pet. 3. 4. Surely you ſhould do all your Works, order all your Actions as Men that ſhall be judged for them, *Jam.* 2. 12. *Matth.* 12. 36. Conſider what will be comfortable in the laſt Reckoning, and how things will appear in that Day. I know God's Mercy and Faith in the Blood of Chriſt, will be the chiefeſt ground

ground of your Comfort. But you must make your Qualification more explicit. A free Pardon through the Mercy of God, and the Merit and Intercession of him that redeemed you, is your great Encouragement: but yet you must hold on in the way of Holiness, that it may stead you in your greatest need. All do not rise to the Judgment of Absolution, but some to the Judgment of Condemnation; therefore you must make it evident that you are of the former number, *Rom.* 8. 1.

2. To be Humble, by the knowledg and consideration of God and your selves.

(1.) Humility becometh us, with respect to God. The Throne of Grace is a Throne still; and though we have great liberty and boldness by Christ, yet we must come humbly. There is an everlasting distinction between the Creature and the Creator, and you must accordingly address your selves: Not as the *Pharisee* that came to challenge

lenge a Debt, but as the *Publican* that came to implore Mercy, *Luke* 18. 10, 11. He that had a lowly Opinion of himſelf, was moſt acceptable to God.

(2.) With reſpect to your ſelves. God's Children need to be ſpared in their beſt Actions. Mal. 3. 17. *I will ſpare them, as a Man ſpares his own Son that ſerves him.* Nehem. 13. 22. *Remember me, O my God, concerning this alſo, and ſpare me, according to the greatneſs of thy Mercy.* He ſpeaks this when he had procured God's Ordinances to be duly obſerved. He pleadeth no Merit before God, but deſires rather to be ſpared, for he was conſcious of his own many Failings.

(3.) The ſtrictneſs of your Rule. Pſal. 19. 12. *Who can underſtand his Errors? Cleanſe thou me from ſecret Faults.* The Multitude of Errors that we know, and the multitude of them we know not, ſhould keep us humble.

3. It preſſeth you to Thankfulneſs. From firſt to laſt Mercy ſupplies all our Needs. The Throne of Grace was erected for this purpoſe, that we might have Mercy when we need it moſt. Heb. 4. 10. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in a time of need.* All our Qualifications come from Grace; 1 Chron. 29. 14. *For all things come of thee.* Luke 19. 16. *Not my Induſtry, but thy Pound*; not his own Induſtry, but his Maſters Talent. Gal. 2. 20. *Not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the Faith of the Son of God.* 1 Cor. 15. 10. *Not I, but the Grace of God which was with me.* Caſt your Crowns of Excellency at the Lambs Feet. *Rev.* 4. 10. Let him have all the honour, for you have all from him, and all ſhould be to him. All the Benefits we expect from God, come not for our Righteouſneſs, *Dan.* 9. 18. but for this great Mercy. Deut. 9. 4, 5.

Say

Say not in thy Heart, for thy Righteousness, the Lord hath brought thee in to possess the Land. It is the Mercy of God, that sets the Crown upon your Heads at last.

FINIS.

Page 17, line 14 and 15, for *they*, read *we*.
Page 34, line 4, after *mixt*, read *with*.

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